

THE CHRISTIAN CENTURY

Vol. XXXIII

July 13, 1916

Number 28

Shall Sunday be the Lord's Day?

Editorial

Across the Andes

By the Visitor

Is Denominationalism Doomed?

An Interview with Harold E. Brierley

A Community Church in Iowa

JUL 17 1916

CHICAGO

Subscription—Subscription price, \$2. If paid strictly in advance \$1.50 will be accepted. To ministers, if paid strictly in advance, \$1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST IN THE INTEREST OF THE KINGDOM OF GOD

Expirations—The date on the wrapper shows the month and year to which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

Change of address—In ordering change of address give the old as well as the new.

Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

JULY 13, 1916

Number 28

Shall Sunday be the Lord's Day?

WHAT SHALL WE DO ON SUNDAY?

This question is one that is continually asked. The young people of the stores and offices ask it as they look forward to their rest day. The children ask it when restrained by their elders. It is the subject of much debate between strict religionists and secularists.

The Pharisees in Jesus' day had made the Sabbath one of the most important institutions of Israel. It was the feature of the life of the Jews which seemed most to set them apart from their heathen neighbors.

♦ ♦

Jesus most often came into conflict with the Pharisees on the question of the observance of the Sabbath. He healed people on the holy day to the scandal of the religious leaders of his time.

The disciples went through the fields on a Sabbath day and plucked and ate the ears of corn and were unrebuked by the Master. They had violated three of the forty-nine regulations with regard to the keeping of the day. Jesus met the issue squarely and made the immortal declaration, "The Sabbath was made for man, and not man for the Sabbath."

Paul seems not to have required the keeping of the Sabbath in any way by the Gentile Christians. His position that these Christians were not subject to the law emancipated them from the Sabbath.

The use of the first day of the week as a day of worship and of sacred memories of Jesus Christ, sprang up early. For a while Jewish Christians kept both days, until at last the church made it an offence to keep the Jewish Sabbath.

♦ ♦

Constantine established Sunday in the law as a holy day and from this time on, with varying degrees of strictness, the Lord's Day was observed apart from other days.

Our trouble today is the conflict of ideals between a legalistic Sabbath of modern puritans and of the secularist Sunday holiday of those of different training. The immigration movement in America has brought the differences of social custom into the sharpest relief.

There is gradually emerging a third viewpoint which may reconcile legalist and secularist in the higher principle once given us by Jesus Christ.

The legalist seeks to foist his social customs on the rest of the community by process of law. He acts thus always and about all things.

The modern puritan would bar from the Lord's Day every kind of amusement, even the most innocent. Many Scotch mothers would punish a son for whistling on the Sabbath, as they rightly call the kind of a day they observe.

♦ ♦

Although historically the Lord's Day has been a feast day and not a fast day, although the deeply religious medieval England gathered its people together after church service for archery, athletic sports and games, forbidding only salmon fishing and bear-baiting, some modern puritans

would bar from the holy day everything that would tend to bring a smile to any man's face.

The secularist is busy trying to break down the puritan Sabbath. He believes it just so much human loss. He promotes ball-games and theaters and debates and excursions for Sunday. He urges humanitarian considerations.

Suppose the consumptive iron-moulder asks you whether he shall go to the woods on Sunday, or stay in his house, what would you say? The secularist will despise you if you hesitate in your answer to that man. But the secularist cares for healthy bodies and ignores the sick souls of the community.

♦ ♦

If America is to have a new Sunday in which we all shall joyfully join, it must rest upon the basis proposed by Jesus Christ. Disciples who have read Alexander Campbell's Sermon on the Law, which separated him from the puritans of his day, will have no difficulty in going over to this point of view of Jesus Christ, "The Sabbath was made for man." The Lord's Day as well as the Sabbath, and every other religious thing, is made for man, and not man for the institution.

The Resurrection Day of our Lord is essentially a joyful day. Long-faced Sundays are not a proper celebration for this tremendous idea of an Ever-living Christ.

The Lord's Day is a day for the family. The religious instruction that a busy father cannot give his children on other days is due then. The happy family out on a thoughtful Sunday afternoon stroll is one of the cheering sights of city life at its best. The family buggy in the country is often a place for the searching of hearts and the inspiring of great purposes in the lives of the children.

♦ ♦

The physical welfare of man is promoted by the observance of the Lord's Day. Again and again it has been proved that laboring men need one day's rest in seven. The steel trust has recently granted it. Labor unions fight for it with even more enthusiasm than some religious organizations.

Kindly human ministries belong to Sunday. There are shut-ins that wait to see their friends on that day. There are lonely people for whom Sunday is a nightmare, as is shown by the suicide reports of the city on Monday morning. It is our privilege to find and help these wretched ones.

♦ ♦

The Lord's Day is pre-eminently a day for the church. One might wonder if the church could live without it. If this is so, there is a great obligation upon those who know the meaning of the Lord's Day to employ this good day in building up the walls of the local Zion.

The way to keep the Lord's Day is to live pre-eminently in the spirit and according to the will of Jesus Christ.

"I was in spirit on the Lord's Day."

Is Denominationalism Doomed?

An Interview With Rev. Harold E. Brierley, of London, England.

E. HERMAN, IN THE HOMILETIC REVIEW.

LIKE all great conceptions, the idea of church-union has suffered sorely at the hands of its friends and advocates. It has been rarefied into thin air by idle dreaming, and contracted into a crank's hobby by premature scheming. In new countries, such as Australia, where the fettering and cramping effect of denominational divisions is more keenly felt, the leaders of the churches have come together and framed a basis for corporate union which, however, itself hung very much in the air, for the simple reason that the people entirely lack that church-consciousness which alone can make an external union something better than a mere utilitarian expedient. To merge a number of religious associations into one great organization may make for superficial efficiency; what it can never make is a united Christian Church.

THE PRESENT CRISIS.

The reason why so many of our noblest and most clear-sighted Christian teachers and leaders have deprecated all efforts toward corporate union is that they feel strongly that before one can have a great united church one must have churches. Only those who possess church-consciousness can unite to repair the breaches of the Christian Zion.

The present world-crisis has done much to turn the thoughts of Christian people, and notably of English Free-Churchmen, to the much-vexed subject of union, so that golden dreams and leaden schemes are afloat in the air. Of all those who have sought of late to bring the great ideal of union before our minds, none has done so with more sanity of outlook and dynamic power of appeal than Rev. Harold E. Brierley, a well-known London Congregational minister and a son of that prince of religious essayists, Jonathan Brierley—"J. B." of the London Christian World—who for many years through the religious press preached weekly to a world-wide congregation.

Mr. Brierley belongs to the new rising type of Free-Church ministers. Judged by certain time-honored conventions which are supposed to be of the essence of English non-conformity, he is decidedly out of the common, and in nothing more so than in his strong consciousness of churchmanship.

MR. BRIERLEY'S POSITION.

Mr. Brierley flung the gauntlet down to the tyranny of denominationalism in a remarkable letter in the Christian World, and his challenge issued in an interesting correspondence, besides letting loose a flood-tide of opinion and appeal in the pulpit and on the marketplace. Mr. Brierley will have nothing to do with schemes, judging that the day for them has not yet come. What he stands for is the creation of a true church ideal and church-consciousness among Christian people; above all, for the creation of a spiritual passion for union. Only such a passion can make union possible and, once it is created, nothing can stay its translation into hard fact.

Mr. Brierley, who ministers to a large congregation drawn from many parts of London, has a strongly marked individuality, and not a little of his distinguished father's versatility and fertility. His claim to Huguenot descent on his

mother's side has naturally given him a keen interest in French life and thought, and his early education in Switzerland made him master of the French language. In reply to my inquiry as to whether he did not think the whole question of church-union premature at this stage, he hastened to define his position.

ARE THERE REAL DISTINCTIONS?

"I have all through tried to make it clear that I do not consider the present moment opportune for any attempt at reconstruction. In a sense my attitude is destructive; that is to say, I have tried to give articulateness to the vague and unreasoned feeling in the minds of most Christians of to-day that our denominational system is wrong. I have tried to point out that denominationalism is already superseded in fact, though not in form. My contention is that our denominational divisions have ceased to have distinctive value. The specific spiritual principles and aspects of truth to which the various denominations once testified are to-day part of the common stock of the Free-Church faith. Is there a single really vital element of that faith that would be lost through the passing away of denominationalism? And if not, what justification have we for impairing our efficiency and jeopardizing the progress of the kingdom of God by clinging to what even so many of its upholders in theory count a dead letter in practice?"

"My assertion that there are no such things today as specifically denominational principles has been challenged. I have been told that, e. g., the Congregational ideal is vastly other than the congregational, be it Methodist, Presbyterian, or—if you like to go so far afield—Episcopalian (provided that a non-monarchical episcopate be meant). But is that really so? Our Congregational ideal may be expressed in one phrase—"the real presence of our Lord." We believe that wherever two or three members of his Church are gathered together, there he is in the midst of them, ready to speak and work through each. Now Methodism or Presbyterianism may not lay the same emphasis upon this truth, or state it in the same direct manner; but surely there is nothing in the Congregational ideal to which either the Methodist or the Presbyterian could not agree—nothing which is not implicit in his own doctrine of the church, though it may not be explicit.

DOES DISCUSSION HELP?

"With regard to matters of government, the approximation is obvious to all. Congregationalism, in the sense of Independency, has been tried and found wanting. One need only go to a new country, such as South Africa, where I spent some time a few years back, in order to see that there is no chance for small, scattered churches on the basis of Independency. There must be centralization and connection, if only to the extent of a sustentation fund. The time for constructive schemes of union does not seem to have come as yet, but it is time for taking counsel together in serious discussion."

"But do you think a discussion by leading men would be of any real use when the people are not yet ripe for union; when, for instance, it is extremely

difficult even to get the members of the various churches in a given district to unite for a communion service?"

"I don't think that counts for very much," said Mr. Brierley. "People are unwilling to attend these services for the simple reason that they know they really mean nothing. The National Free Church Council has for many years done its best to foster inter-denominational unity by united meetings and services of all kinds, and what is the result? There is little more unity among the separate denominations than there was twenty years ago when the Council began its operations. We have more united meetings, more concerted effort in certain directions, that is all. We pray and sing together and confer together on a variety of subjects, but so far there has been no sign of any inclination to sacrifice a single one of the things which keep us apart."

LEADERSHIP THE GREAT NEED.

"Of course from its very nature such a body as the National Free Church Council can not speak with any real authority. Our great need is leadership. We want a man, or several men, of the caliber of the late Dr. Rainy—men qualified to lead, and prepared to lead, men of statesmanlike mind and of heroic determination—who will convince us that there is no time to be lost, that we must either unite, or perish as corporate forces."

"But," I urged, "no amount of leadership can make up for the lamentable absence of a true church-consciousness among the rank and file of our membership. Is it not the case that so long as the 'religious club' conception of the Church prevails, amalgamation—for it would be amalgamation and not union—would only exhibit on a large scale and a hundred times intensified the worst features of our present type of churchmanship? If our motive is to be anything higher than the ambition to match the organic unity of the Church of England with the unity of a national United Free Church, then we must first revive the spiritual and apostolic doctrine of the Church as the body of Christ."

PASSION FOR UNITY LACKING.

"I entirely agree with you, and my aim throughout is to help toward the revival of that passion for unity which springs directly from a revived church-consciousness. In one sense our people are, as you say, not ripe for union, that is, for any practical constructive scheme. But I believe the time is fully ripe for discussion of the right kind in church meetings and courts."

"While it is true that many of our people lack a true conception of the church, it is equally true that they feel our denominational divisions to be a reproach and a hindrance. They feel that there is something profoundly wrong in a state of affairs which allows bodies to remain divided when they are no longer opposed in principle. There is a tendency toward a spiritual synthesis—people are trying to feel their way toward a spiritual basis of union. You seem to think that there is a tendency to base the desire for union upon merely utilitarian considerations. I admit that; yet I would not for a single moment rule such considerations out of court. I confess to

being something of a pragmatist, and can not see why considerations of what you call utilitarianism, but what I like to term efficiency, should be incompatible with a truly spiritual movement toward union.

WHY UNION?

"I would base my plea for union upon a twofold consideration. I would say first and foremost that our present divisions can not commend themselves to the Lord Jesus Christ. That is the fundamental consideration. But if we owe personal loyalty and obedience to our Lord, we are also responsible for the carrying out of his commission in the best and most efficient way, and here is where so-called 'utilitarian' considerations must be given their rightful place.

"The question of our empty churches and the terrible overchurched of certain districts is surely not a question of mere utilitarian interest! The most momentous spiritual issues are bound up with it. I could take you to a typical London district where, within a radius of about a mile, there are twelve non-conformist churches, none of them more than half full, and most of them far from half full. Several of them support mission halls in the same neighborhood so close together that they disturb one another when they sing. That such a state of affairs makes for practical inefficiency and for financial weakness is obvious; but what of the spiritual side of things? Would any one be prepared to maintain that a necessarily competitive relation of the various churches in one district makes for spiritual dynamic or edification?

ENORMOUS WASTES THROUGH DIVISION.

"The waste of money is serious enough, especially when for years to come the incomes of all religious organizations will be sorely reduced; but what of the waste of men? What of the consequent depression and loss of heart and hope? What of the influence of such a condition upon the surrounding constituency?

"We have been told ad nauseam that our divisions are justified by an 'underlying unity'; but do we really believe that divisions can possibly minister to unity where they have no absolute and vital reason for being? Overlapping and the consequent competition is a tragedy at all times; but when it is allowed to persist without any adequate excuse, when churches are acquiescing in it in order to uphold divisions, the historical reasons for which are actually unknown to the bulk of their members and would mean nothing were they known, the case seems hopeless. We have arrived at a point when our divisions are merely divisions, when the consequent material and spiritual waste and the demoralization of a competitive atmosphere are felt to be intolerable."

WHAT THE WAR IS TEACHING THE CHURCH.

"Do you not feel that the present world-crisis has opened the way for a new movement toward church union?"

"Most decidedly," agreed Mr. Brierley. "I believe that the great call of the present crisis to the Christian churches is to renounce all damaging divisions. On every hand vicious dividing lines are disappearing, and where they still seem to subsist, it needs only one decisive blow to bring the ramparts down. The war is teaching us that unity does not come by cut-and-dried schemes and plans, but is born of a great common ideal and purpose. When people

ask me how I am going to start putting my theories into practice, I tell them that I have no scheme or program whatever. What I want to see is the inspiration and growth of a heart-movement toward union.

"Some of my friends ask me why have I waited so long before making my voice heard on the matter. There is only one answer—the present crisis has seemed to me to constitute a call to break silence; for the war has effected an enormous change in the psychology of the public mind, and words that would have fallen on deaf ears a year ago meet with an eager response to-day. The time has come for a public discussion of the matter.

THE LADS IN THE TRENCHES.

"We must take the present awakening at its flood-tide. Men who have seen political, social, and economic traditions destroyed in a day, as it were, and have proved the strength of union with the driving-power of a great common purpose behind it, will be ready to listen to the call to realize the dream of a united church—nay, they will expect and demand such a crusade from their religious leaders. Think of our lads in the trenches! They have realized the unity of the nation; many of them are passing through a vital and acutely personal religious experience. When they return, how are they likely to view churches which have hugged their divisions to their breast while the nation was sacrificing its divisions to a common cause? What will they think of churches still acquiescing in waste and dismemberment, still lacking concentration and the dynamic of one great purpose? I much fear that not a little of the religious force that has been generated in the trenches will be lost to our divisive Free Churches."

HOW CAN THE PULPIT HELP?

"How would you utilize the pulpit in the cause of Church union?"

"Mainly by expounding the apostolic doctrine of the Church; and in doing this I would take my starting-point from the Congregational principle of faith in the real presence of Jesus wherever two or three members of his Church are assembled as a church. I feel this offers a broader basis and makes a more universal appeal than any kind of sacramental doctrine. I would seek to revive the church ideal and to make it prominent once more—prominent, but not supreme. For while the sense of the real presence of Christ can be realized in its fullness only within the fellowship of the Church, it is realizable by the individual apart from the Church."

"What developments, if any, do you anticipate in the matter of our public worship?"

Mr. Brierley was emphatic upon the persistence of "free" prayer. "Whatever liturgical element may be introduced—and for myself I welcome a liturgical element—I can not conceive of Free-Church worship without free prayer. The old reproach that the devotional part of our services is scamped and regarded as mere 'preliminaries' has little point today. On every hand a greater reverence and dignity are characteristic of our worship. Of course, in the Free Churches the conduct of worship depends entirely upon the man in the pulpit. That is risky, but wherever there is a genuine church-consciousness, the congregation will insist upon an atmosphere of true worship."

"It is for the minister to imbue his people with a right sense of what the Church is and stands for, and then they will demand from him a devotional service which shall be adequate to their church-consciousness. That is reasoning in a circle, if you like, but it is not a vicious circle. With regard to prayer—I find no lack of the spirit of prayer among Christian people. Indeed, what has kept many intellects sane at this time has been the reality and grasp of prayer—they have a hold on God in prayer and are safe. Nothing has impressed me more during these months than the united prayer-meetings in my own district, in which two Anglican churches took part. It was not merely the encouragement and inspiration of seeing the vicars of those two churches coming with hundreds of their parishioners to unite in prayer with us in my own school-room; the meetings themselves were full of spiritual uplift and made a deep impression upon me."

ENTER INTO THY CLOSET.

These hours of repose were, I think, the most valuable hours of the day, and the day of repose the most valuable day of the week. I had but one rule for its observance—to do no manner of work. Sometimes I read a novel or poem or a devotional book; sometimes I slept; sometimes I simply listened. In June, 1889, I preached in Plymouth Church a sermon born of my own experience, on "Listening to God." From this sermon I quote a few sentences:

"The art of listening is an art; but of all forms and phases of that art spiritual listening is the highest. To listen to the voice of men, getting from your next-door neighbor some knowledge that you do not possess; getting from every kind of teaching and out of every man you meet some new impulse and some new equipment—that is art. But to stand face to face with the Almighty, to listen to the Voice that makes no trembling on the air, to receive the impression that produces no external symbol on the printed page, to hear God, this is the highest of all."—Lyman Abbott, in his *Reminiscences*.

• • •

How Childhood Pays for the War.

My opportunities were exceptional. I talked with a friend of my husband, a captain in the cavalry.

"So you think the war has not changed us?" he said. "Come with me."

He took me to hospital after hospital. Outside, these looked as they had always looked; but once inside the doors, you saw that they were overflowing. Literally overflowing. They overflowed into the schools, which were full of wounded, nursed for the most part by volunteers from among the women of the city; and I was to learn later that nearly every schoolhouse in France was similarly burdened, education paying its tax to war along with all the other activities of life.—The Christian Herald.

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Faith is letting go of anything tangible and resting in God alone. Reason can climb to the highest peak of understanding, but beyond is space where Reason can find no foot-hold, owing not to defect but to limitation. Faith has no limitation, therefore it is only when Reason, entrusting itself to the wings of Faith, is borne through space that it finds eternal satisfaction and active rest in God.—The Living Church.



The Visitor

Across the Andes

WE LEFT Santiago all too soon. It is a very fascinating city. Surrounded by mountains like Jerusalem it feels compact and complete, for in recent years it has grown very rapidly and is still growing. A half-million souls now reside in this capital city of the Chilean Republic. Our need to be in Buenos Aires, on the direct opposite side of the continent, at a certain date compelled our deputation to charter a special train to carry us over the Andes, as the regular train runs only once a week. We left Santiago in the early evening and arrived at Los Andes, a town in the foothills, at 10 o'clock, where we remained all night. At 7 o'clock next morning our train was awaiting us on the narrow gauge track ready to climb the mighty ranges. By this time our party had been reduced to about thirty, some fifteen having been left behind at Lima, La Paz, Valparaiso and Santiago. There yet remained with the deputation the Argentine and Brazilian missionaries and native leaders who had been with us at the Panama Conference.

For thirteen hours of a perfect day we were circling amid the lofty peaks of the Chilean and Argentine Andes. We crossed the pass at about 13,000 feet, most of us getting out for a light snow-ball frolic when we came to the divide. At one point we could see where the old trail branched off from the route taken by the railroad. This trail was the way across the mountains before the railroad was built. At the place where it crosses the divide the Argentine government placed a great marble figure of Christ—the Christ of the Andes—some years ago as a token of the friendship that must always obtain between Chile and Argentina. This extraordinary monument is one of the sights of South America. We, like most modern travelers, had to miss it, because no one nowadays goes by way of the old trail. Still some of us felt that had not the duties of our deputation compelled us to go straight to Buenos Aires we would have liked nothing better than to extend our stay in the mountains by two or three days and go over the pass on mule-back, taking in "The Christ of the Andes."

I shall not indulge my pen in any imaginative description of the sights of the mountains. And this is an exhibition of real self-restraint on the part of the aforesaid pen, as no other such temptation to undertake a piece of "fine writing" has been encountered on this journey. I can only refer in a matter of fact way to the height of some of the great peaks that arose above us—Tupungata, 22,000 feet and Aconcagua, 23,000 feet,—the charming little Lake of the Inca that nestled in a hollow of mountains, the comfortable arrangements made by the railway for our journey, the steep inclines where the engine had to grip the cog slats that lay between the rails and even then to go but little faster than a man could walk, the spiral winding of the rails around the side of mighty hills enabling us at times to look down hundreds of feet below on the very ground we had covered an hour before,

the long tunnel that pierces the last hill at the top of the Cordillera—these are some of the facts with which my recollection of the journey is studded. Most of the beautiful scenery is on the Chilean side, though the Argentine side is not devoid of attractiveness. We run down at lively speed. No power is needed, Gravitation takes us down to a level of 2,000 feet, where we find ourselves passing great detached masses of red colored stone that remind one of the Garden of the Gods in Colorado.

By 8:30 in the evening we arrive at Mendoza, a city of 50,000 people, the center of the chief wine producing country of South America. We are on the edge of the great flat Argentine prairie now—there'll be no more mountains, not even a hill, this side of the Atlantic coast which is about 700 miles away. We spend the night in Mendoza. On the morrow we visit the great statue of San Martin, an elaborate heroic memorial picturing with extraordinary realism the scenes connected with the raising of an Argentine army a century ago to go to the aid of Chile in her struggle for independence from the Spanish rule, a struggle through which San Martin had just victoriously carried Argentine herself. The city is practically new, though one of the oldest on the continent, having been rebuilt since a long protracted earthquake, or series of quakes, destroyed it some fifty years ago.

At Mendoza I attended a Methodist mission, the only Protestant work in the city. They had arranged a big reception for us and their beautiful house of worship was packed full of people eager to hear their Bishop Shepard, of Kansas City, who was in our deputation. Several others of us spoke.

* * *

We left Mendoza in the early afternoon and found ourselves in a through train due to arrive in Buenos Aires in exactly twenty-four hours. They do not use our Pullman kind of sleepers, but follow the European fashion of compartments. The rails are laid a little wider than our standard gauge, so a compartment berth, which runs lengthwise across the width of the car, gives you plenty of room to stretch out in. The ride was thoroughly comfortable. We anticipated heavy dust, but a rain seemed to have fallen all the way ahead of us and we passed across the flat pampas as enjoyably as though we were sitting in our own parlor. There was nothing to see on the way but cattle, cattle and yet more cattle, hundreds of thousands of head of as fine beeves as one ever looked at. We passed through no cities, hardly through an interesting looking town. There are very few populous centers in Argentina. People gravitate to the large cities, and especially to Buenos Aires, where even the governors of many of the provinces of the Republic make their residence. Colonizing the country is very difficult, though efforts are being made now by the immigration department of the government to carry the shiploads of Italian, German and Spanish immigrants past the attractions of the

great city at whose port they enter and into the open interior where the greater economic opportunity awaits them.

We arrived at Buenos Aires in the middle of Sunday afternoon. With a facile hospitality we will always remember, our baggage was taken through the customs without care or thought by any of us while we, meantime, were conveyed in automobiles to a large public hall in the center of the city where we found a great congregation of Christian people awaiting us. That ride from the station disclosed to us the fact that we were in a new world as compared to the cities on the west coast of the continent. Buenos Aires is a wonderful city. With a million and a half of souls it is outranked in the western hemisphere only by New York, Chicago and Philadelphia, if indeed Philadelphia is any larger. And there is no city in North America more beautiful in outward aspect than Buenos Aires. Boulevards, parks, public buildings, churches, residences, business streets—everything that makes an impression on the traveler is superb. The city feels at once like Paris, and you find on inquiry that it is being developed with Paris constantly before its eye as a model. Statues memorializing events in the Argentine history and drawn from classic lore abound everywhere in great profusion. There is a touch of the artistic about everything. When you have been in the city awhile this decorative aspect of things begins to pall on your heavier Yankee sensibilities. You'd like to see things a little more practical and useful. But this may be a matter of taste merely, and it has long been an established principle with mankind that concerning matters of taste there ought to be no dispute. So we will leave the Latins of Buenos Aires to their own likes and preferences and return to our meeting at the Italian Opera Hall. It was a welcome meeting. Our speeches brought the messages of Panama to the missionary forces and the young church. The singing was led by the Salvation Army band. The whole occasion was full of inspiration, though we were conscious of a certain tension in the situation, the cause of which we learned the next morning.

On Sunday evening after a long street car ride of more than an hour I found myself at the door of what I supposed to be the single Disciples' mission church in South America. I scanned the sign board over the door to find some distinguishing title among the Spanish words by which I could be sure, before opening the door, that it was really the church of my own brethren which I had been hunting for. But I found no suggestion of "Disciples" or "Church of Christ." I just saw the Spanish words for "Evangelical Church," with which words I had at that time become quite familiar. Still not quite certain that I was at the right door, I listened to the voice that was speaking within and recognized it as that of President Charles T. Paul, of the College of Missions, Indianapolis, and so I went in. When I had accustomed my ears to the surprise of hearing my "companioner" speaking in the Spanish tongue with an apparent fluency equal to that possessed by one born in old Madrid, and unable to make out what he was saying, I fell to reflecting on the sign over the door. The more I thought of it the more enthusiastic I became over that sign. The whole Protestant movement in Latin America goes by the name Evangelical. The people understand that that term describes the Christian churches that are non-Roman. But besides this title all the houses of

worship bear some denominational name or other—Methodist Episcopal, Baptist, Presbyterian, etc. These denominational distinctions are the occasion of confusion among evangelical converts and the butt of ridicule on the part of the Roman church. But here is a little chapel that does not wear any denominational title nor do its workers care for any denominational distinction, nor does the great organization in the United States—the Christian Woman's Board of Missions—whose funds support it, leave any desire to plant or foster any denominational doctrines or interests in this Rome-blighted land. This chapel is simply evangelical; its workers are Christians or Disciples only, acknowledging their unity with all Christians and with all evangelical churches in this community and everywhere in the world. They have no sectarian interests to serve; they care to serve only the Kingdom of God, and in doing so to hold uninhibited and unprejudiced communion and intercourse with all other Christians and Christian congregations of whatever name or sign.

I later told the substance of these musings of mine to the leading Methodist missionary leader of Argentina, adding, however, my honest confession that we Disciples did not ourselves quite live up to our undenominational ideal. His response greatly cheered me. He declared with fervor that he hoped the day would come, and expected it to come soon, when the name Methodist Episcopal would be taken down from every church planted or supported by Methodist mission funds in South America. Our only hope of taking these countries for Christ, he said, lies in a united church on the mission field.

I pointed out to him that I believed the Disciples' missionary organizations of North America would presently be considering the expenditure of a greatly increased sum of money in South America, and that I, for my part, had no interest in encouraging them to do so unless the mission forces on the field and the mission boards at home could get together in some great union program which would eliminate denominational control and denominational distinctions in mission work. In other words, I said, the more undenominational a mission work is the more money I believe the Disciples will give to it.

He liked that spirit and said so. And then, having won his approval to that sort of policy when the shoe was on my foot I decided to try it on his foot and see what reaction I would get. So I called his attention to the fact that the Methodist Church of Buenos Aires had recently sold its property for a large sum—if I remember accurately it was something like \$200,000. This sum is going to be reinvested in Christian enterprises in the city. It will be far and away the largest amount of money ever spent at a single stroke in South American evangelical missions. Now, I said, it seems to me that the expenditure of that vast fund ought not to be controlled by the Methodist board in the United States, but by all the boards working co-operatively on a great united policy of mission work in Argentina. What do you think of that? I asked.

"I think that is absolutely right," he said, and to complete my amazement at his grasp of the principle of Christian unity, he added:

"The fact is that what the Methodists do with this money concerns the Baptists and Disciples and all the rest of you quite as much as it concerns the Methodists. It isn't Methodist money. It's Christ's money, and it ought to be spent

on a big union program, a program that takes into account all the rest of Christ's work in this country."

Well, that kind of talking rejoiced my soul. I felt like saying Simeon's prayer and going home!

But see how far I have wandered away while Dr. Paul is speaking in an unknown tongue! I sat beside Mrs. Paul in Santiago on the previous Sunday evening when her distinguished husband had given the high sign of cold feet on the agreement he had made with her and me to speak in Spanish, and instead, had fallen back upon an interpreter. But now he is positively eloquent in Spanish. He seems to revel in it. The next evening he tried his Spanish on a more representative audience at an opening session of our regional conference. Afterward the bi-linguists declared that he spoke better than many missionaries who had been on the field ten years. From that time on they couldn't give this modest man enough speaking to do. He was eager for it. He became the hardest worked member of our deputation—in public speaking. He went everywhere. He spoke to Italians in their own tongue, to a French congregation in French, to a German group in the language of the Kaiser and if there had been a Russian or a Chinese colony he would have preached to them in the language "understood by them all." In all these tongues he had had experience, but in Spanish he had never had occasion to try his linguistic wings before.

Mr. and Mrs. T. F. Reavis and Miss Zona Smith are the missionaries in charge of the Disciples' work in Buenos Aires. They have developed congregations at two points, this one among Spanish speaking and the other among Italian speaking people. The latter has no building, but meets in a rented hall. The building in which the Spanish work is conducted is worth probably \$15,000 in American money. Mr. and Mrs. Reavis live on the upper floor of this building. The lower floor is used for congregational and school purposes. On the last Sunday evening of our three Sundays in Buenos Aires Mr. Paul and I insisted on Mr. Reavis doing the preaching. He spoke in Spanish and I could not understand his words, but it was evi-

dent that he was finding the hearts of his hearers. Mrs. Reavis is a capable musician, playing the organ in the service. She seconds her husband's undertakings and leads him in the things wherein it is good for a man to be led. The Reavises come from Canton University in Missouri. Mr. Reavis is ambitious to enlarge his usefulness among the Argentine people. He is studying this year in the University of Buenos Aires. In this he sought the counsel of President Paul and myself as well as that of the officers of the Board in whose employ he is. There is no question as to the advisability of such a program. I believe that his influence for Christ will be increased one hundred fold should his strength allow him to continue to study in the University for two or three years. Mr. Reavis confesses that he was greatly helped by attending the Panama Congress. His work is more meaningful in his own eyes since that great gathering. We enjoyed his fellowship with our deputation from Panama to Buenos Aires. I think he took the palm on board our boats for the best stories. I cannot think of Mr. and Mrs. Reavis without deep feeling of desire that their modest work, carried on with pathetically limited resources may be greatly reinforced with other workers and more adequate means. At our deputation's visit to Indianapolis the other day, I learned that there is good ground for expecting the Woman's Board greatly to enlarge their work in this very promising republic.

C. C. M.

A HELPFUL SERMON.

A certain bishop of the Methodist Church South was a very eloquent preacher. He told the following story on himself as an illustration of the fact that his sermons did not always have the effect he desired.

He had had what Methodist preachers were wont to call "a good time" preaching in one of the smaller Southern cities, and as soon as the service was over, many people went to him to express their appreciation of his sermon. One woman in particular was most outspoken in its praise.

"Why, bishop," she said, "you can never know what your sermon meant to me. It was just like water to a drowning man!"

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to be
Thirsty

when you can get





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EDITORIAL

DO YOU BEAR THE MARKET FOR YOUR CHURCH?

THOSE familiar with the market reports are used to the terms "bulls" and "bears." The "bear," in the grain or stock market, is the man who has an interest in lowering prices. He tells all the derogatory things he can about the stock in question that he may buy it up at the lowest price possible.

The "bear" of the market is a respectable individual because there are sense and reason in his undertaking to beat down prices for his own advantage. The "bear" in the church has no such respectability because he often indulges a blind and unreasoning pessimism about spiritual things.

The church pessimist is sure the minister's sermons are not as good as they used to be. He finds the audiences falling off. He prophesies near-bankruptcy for the institution. Elijah in the desert is not more cast down than is he. This kind of doubt springs from unbelief.

* There are many reasons for believing the best of your church and your minister. Religion is a real interest in the human heart. It is more permanent than any other kind of human interest. There may be waves in this interest; it may have the ebb and flow of the tide. It will not disappear. Your church rests upon this interest.

Your minister, too, is but a man. This month he may not be well, or he may not be happy. He may need your encouragement instead of your doubts. You may depend upon it, however, that religion is big enough to keep most ministers true at heart.

No man makes a mistake in trying for a higher rating in the community for his church and his minister.

A FAITH MADE PERFECT

THE young Christian often starts on the Christian way haltingly. The beautiful hypothesis of faith is alluring but still it has in it a certain measure of uncertainty. The attitude of this Christian may be that of the father of the poor demon-possessed son, "Lord, I believe; help thou my unbelief."

We start life with many hypotheses. These are proved in experience or thrown on the discard for more worthy theories. The Christian adventure of faith is one that brings eventually a glorious sense of conviction. Life lived in this way is life full of the deepest blessings.

We begin living in the service of the Christ ideal of life. Christ is not the only way, but at last we come into a deep conviction that his is the best way. This is a Way in which we cease to be anxious about many things. It is a Way in which service becomes one of the deepest joys. It is a Way which can look at the setting sun of life with but little sadness and a great hope.

We once tried to defend Christianity with elaborate intellectual arguments. We now reply to the skeptic as Philip did to Nathaniel, "Come and see."

NATURE AND RELIGION

IN PRIMITIVE times, man found religious inspiration in the surroundings of nature. Abraham worshipped under the oak of Mamre. Many of the patriarchs worshipped on hilltops, or found religious inspiration in some other striking natural object.

Modern man often stands awed in the presence of tremendous forces around him which lose none of their wonder after they have been explained by science. The

vacation time will make most of us better acquainted with the great out-door world. To deeper religious spirits will come thoughts of the relation of man to all these great processes.

Two men stood viewing Niagara Falls. One said, "What a lot of power is going to waste!" The other said, "How beautiful the water is!" Each of these attitudes is needed at times, but the American needs rather more exhortation to the latter state of mind.

THE LABOR OF LITTLE CHILDREN

THE Protestant churches of America have a social creed. This "creed" deals in large measure with the conditions of labor in this country. Few reforms demanded by this outstanding document are of more importance than that abolishing the labor of little children. Whether in the sweat-shop of the big city or in the cotton mills of the south, it may be said that child labor is sin.

Nothing but the desire for immediate profits leads anyone to take children out of school and away from educative play and put them into the dull routine of the labor that is assigned to children. England learned and is still learning that child labor is the sure beginning of national degeneracy.

The church which is indifferent to a great question like this justly merits the scorn which right-thinking men have for an institution which is more interested in academic theories than in human life and welfare.

WOULD DIVORCE RELIGION AND SERVICE

THE obscurantism in the churches of this country has been thoroughly aroused against social service. The latest fusillade comes from The Reformed Church Review.

"As we view it, the Church by thus allying itself with secular movements is endeavoring to cure the evils of the social life by a species of legalism, striving to purify the sinful nature of man by attacking the outside, forgetting that crimes and violations of law are the external marks only of an inward demoralization and rottenness of the heart. The root of the evil in the world is in the human heart, and to redeem the world the inner spiritual nature must be first purified. The crime committed is the fruit of sin in the heart. You may punish the criminal for violating the law, but that does not cure the sinful heart. The Christian minister has to do with sin, not with crime. When, therefore, he allies himself with the officers of the law in arresting criminals he is departing from his proper function and weakening his power and ability to cure the sin in the heart."

This journal would doubtless regard Paul's work in raising funds for the poor saints in Jerusalem as so much wasted time.

WHAT TO DO WITH OUR WAR PROFITS

WHERE it not for the profits on war supplies, the United States would be feeling the financial depression which has visited so many parts of the world. While the holders of war munition stock are the people who feel most immediately the financial help that has come to this country from the war, in a certain sense our whole population participates in these profits, and in the profits on all other war supplies. Critical voices are raised against us in Europe as a nation which enriches itself on the blood and suffering of sister nations.

The need of famine relief in Europe suggests a way to dispose of these profits which will help to lift the odium from our country and lay broad and deep the foundations of future peace. In every one of the afflicted and over-ridden smaller nations people are literally dying for lack of food. In all the days of Jewish oppression since the



time of bondage in Egypt, perhaps never have so many Jews died from want. They have been herded from place to place in the Russian empire and the Russians have not been able to feed them properly in the great concentration camps.

The need of Belgian relief will be ever pressing until the country is once more restored to its normal economic organization. Before the war it was the most densely populated of the countries of Europe. The people lived only by the greatest economy and by the intensest industry. The war has torn up their fields and taken away their men.

HONEST STATISTICS

IT IS rather embarrassing to see the Disciples of Christ reported every year by the compilers of church statistics as having uncertain reports concerning their institutions.

The trouble lies chiefly with the local church. Many churches put names on the membership roll but never take any off. They will report a membership of a thousand when five hundred is nearer the facts. Many other facts besides membership are now desired by the compilers of statistics, but pastors and church clerks often deem this information unimportant.

We need also some uniform method by which we shall report the active and inactive members of our churches. This distinction has for several years been made in the Illinois year-book, but not in the national year-book. Even when the distinction is made, very loose definitions are given of active and inactive members.

Very often a member resides at a distance, but through letters and contributions maintains some real fellowship with his church, much more real than that of a member who resides in the neighborhood but has not attended church services for five years.

The leaders who get out the national year-book would perform a real service by recommending some uniform basis upon which to report the active membership of the churches.

ARE THE GREAT PEOPLE ALL DEAD?

THE small boy who begins to read history has a feeling of disappointment that he lived too late in the world's history to know a great man. Some kinds of people are talking about the chances people used to have to make money or to climb the ladder of success, with the implication that those days are over.

Perhaps we need to realize that we are living in the greatest epoch of the world's history. It is not the war that makes this epoch great, though its events will have something to do with the forming of a new world. Religion is more alert and resourceful than it has ever before been. Education, invention, indeed everything that is the result of human intelligence is at a high state of development.

It is a time that demands great deeds of us. Sleeping churches must be aroused. Half-efficient Christians must be made ready for service. The call of God comes now to every good man and true to put forth his best in behalf of the kingdom.

THE BOY SCOUTS AND THE CHURCH

MANY of the churches are glad to testify that they no longer have a dearth of boys. They are the churches where a patrol of the Boy Scout movement has made its home. The movement is of comparative-

ly recent origin but in a short time a great company of boys have been enrolled under its banner.

In a formal sense, the Boy Scout movement is not religious. It is not denominational and it may be found in a school building as well as in a church. The churches that have given a roof to the movement have done so because they find that it makes a real contribution to the unfolding life of the boy.

The Boy Scout movement is not militaristic. It rests fundamentally upon a knowledge of nature such as in times past was useful to Indians or to such men as Daniel Boone. On this base has been built up a structure involving much modern knowledge, such as signalling and first aid. The movement has no ritual but it does have an oath of allegiance, and progressive degrees with merit badges.

In connection with a Bible school, the patrol is often a class somewhere between the ages of twelve and eighteen. The boys never meet except under the supervision of adult leaders called scout-masters. Sometimes the scout-master is also the Bible school teacher.

That there is a strong ethical interest in the Boy Scout movement is seen in the fact that the scouts' ideal is to do some one a good turn every day. The Scout law has twelve injunctions, one of which is to be reverent.

THE UNION SUNDAY EVENING SERVICE

IN MANY cities and smaller towns there will be held during the hot months union Sunday evening services.

The various churches which have done their work in an isolated way during the winter months are driven by the hard necessities of the summer time to combine their forces.

It is in such times as this that the people see the beauty and utility of a common program for the churches of the community. The preacher who can outline in one of these union meetings a comprehensive program for the churches of the community will be heard more willingly than others of the series.

Who other than the Disciple preacher has a deeper obligation to produce such a program? It must not be the product of wandering impulses, but must arise out of a study of community problems. No newcomer to town may undertake to formulate such a plan, but men of experience in the community may easily lay out a system for concerted action which will make religion far more effective in that town.

SUMMER TIME IN THE RURAL CHURCH

MANY rural churches must close during the winter on account of bad roads. It is during the summer months that most of the work of giving the children religious truth is to be done.

At this very time of year when there is a most favorable opportunity to do good in rural districts, there may be no preacher in sight. Perhaps there will be visitors in the neighborhood from the cities, who for a little while are resting in the community—preachers of the gospel. Many a weary city preacher will find an audience far more interested and interesting in the country than he left behind in the city. He has a chance while on his vacation to do some of the kind of preaching that Alexander Campbell did during most of his life, preaching in country districts, with no financial reward in sight. Such an opportunity will test the real joy our preachers have in proclaiming the good tidings.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orvis F. Jordan

Christian Leaders Honored With Degrees.

This is the time of year when the honorary degrees are given out and some of those conferred by the great universities this season have peculiar fitness. The awards of the doctorate of divinity possess special interest. All will discern the fitness of the recognition Harvard has thus made of Dean George Hodges and President Henry Churchill King. The former was thus characterized by President Lowell: "A good and faithful servant, who has expended and increased his ample talents in his Master's work." Concerning Dr. King, the Harvard president said: "He has exerted a profound spiritual influence throughout the land by helping large numbers of young men to a broader and deeper apprehension of Christianity."

President Fitch Resigns.

President Albert P. Fitch has gained the credit of building up a well-nigh defunct institution. Andover Seminary, the oldest institution of its character among the Congregationalists, was removed to a site near Harvard University, and here it has come into its own again. Following this success, comes the announcement that President Fitch has resigned and will one year hence become professor of Biblical History and College Preacher at Amherst.

Pittsburgh Protestants Organize.

The federation idea is coming into Pittsburgh. Already eight leading denominations have voted formally to join in The Pittsburgh Council of the Church of Christ. No single denomination has voted to reject the plan and others are expected to fall into line soon.

Churches Remember War Sufferers.

The Federal Council of the Churches of Christ in America continues to agitate the importance of large contributions in America for the relief of war sufferers. While chief stress has been placed upon the needs of the Armenians, the cause of the French and Belgian Protestants has also been given considerable attention. Stories come also of terrible suffering in the eastern war zone affecting Jews and Poles with great severity. The visit of Secretary Macfarland has given him first hand information with regard to conditions there.

Mission Secretary Becomes Missionary.

The secretary of the United Presbyterian Foreign Board is Dr. Charles R. Watson. He has been known for his skill and statesmanlike vision in planning the mission work of his denomination. The tidings have recently come of his appointment as the President of Cairo University. This is a new institution planned for the capital of Egypt as the literary and intellectual center of the Mohammedan world.

Little Rock Church in Limelight.

A little church of twenty-five members has been the bone of contention this year between two great denominations. The High Street Presbyterian church of Little Rock, Ark., transferred its ecclesiastical fellowship from the southern

to the northern branch of the denomination. As usual in the case of such transfers, there was a great outcry and charges were bandied about. The whole incident, ridiculously small in the actual importance of the event, serves to illustrate the wickedness of the sectional spirit in religion. The union of northern and southern Methodists ought to be followed at once by the union of the northern and southern Presbyterians.

Church Publicity Expounded.

Rev. Christian F. Reisner is secretary of a branch of the World's Advertising Clubs which gives attention to church publicity. The convention of the advertising men has been in session in Philadelphia and stirring addresses have been made on promoting religion with publicity methods.

Union Churches

A COMMUNITY FELLOWSHIP IN IOWA.

THAT modern religion should function in the satisfaction of all human needs is illustrated in the success of the Community Church in rural districts and small towns. At Beech, Iowa, a religious fellowship of this character has been established. It is an experiment, yet the country round about is greatly stirred with the possibilities of usefulness presented. The purpose of the community church movement, if the enterprise can be so designated, is to serve the whole life—the mental, moral, and even physical, as well as the spiritual.

The community about the little town of Beech, without definite church organization, has built a beautiful and commodious church. It has a stucco-bungalow exterior, beautifully finished within, equipped with full basement conveniently divided into social rooms for the purposes of a village church. The lighting and heating plants are modern and of the best manufacture. In all, the building meets the needs of the people. The most notable consideration, however, is the fact that the building was erected and paid for as a community enterprise, with no thought of denominational control, the uppermost idea being that it might serve the interests of all.

Beech is a new town. It came almost in a night as the result of the extension of the Rock Island short line from Des Moines to Kansas City. The population from Sandyville, three miles distant, was attracted to the railroad, and a new town came into being at the expense of the old. Strangely, the churches of the old town, after much discussion, decided not to move. Thus arose the demand for the new church in Beech.

When the building was but partly completed a few interested workers called me to conduct an evangelistic mission. Pleasantville, Iowa, church to which I was ministering, kindly let me supply my pulpit and I accepted the invitation. Seats were secured and the mission opened. At first the purposes of the meeting were indefinite. After a week it was decided that the invitations should be given and some simple organization formed. Invitations were regularly given for the next ten days in which ninety-four responded. The services were conducted on a broad and liberal basis and the joy of the work was indeed great. While the larger number of the persons making the good confession united with the Disciples, or stated this as their

preference, this was due to local conditions rather than to the character of the preaching. The sermons were delivered with the thought of a full gospel presentation and a perfect co-operation of the country-side. In the provisional organization, which will no doubt become permanent, all believers of whatsoever faith were asked to come with perfect freedom, the test of fellowship being unstated except as to life.

* * *

The plan of organization was as simple as possible. Each member was asked to state his denominational preference and was so enrolled. An advisory committee of ten facilitates the leadership of the work. From this committee the congregation has elected a chairman, clerk, treasurer and finance committee, each to serve one year. With this easy organization and no special burden of authority from any external source it is thought that success will depend upon the merits of the officers chosen and the support which the membership accords them. With the aims which the body has set before it realized, the community fellowship will be contributing more as a united force than would be possible should division of interests prevail.

Following the meeting, the Fellowship called Professor Sherman Kirk, of Drake University, to minister in the Beech church. His work has been constructive and it has conscientiously carried forward the highest aims of the people. The little building, costing almost four thousand dollars, has been dedicated free of debt in less than six months after the meeting was held which gave the congregation being. The dedicatory services were in the hands of Rev. Walter Sandy, who was born near the town.

That the work will succeed is assured from the illustrations of similar works. The many such fellowships rapidly springing up over the country are calling attention to a long neglected field. The Urbandale church at Des Moines, churches at Hartford, Melcher, and now the new one at Beech, all within a radius of fifteen miles, show what interest is being developed. These organizations are broad and the lines of activity many. Graded Bible-schools, young people's societies, and organizations for men and women are among the lines of service. All are planned to meet a real need in rural community life; all seem to be strong and progressive organizations for real service.

W. B. Zimmerman.

The Sunday School

Lesson for July 30.

THE WORD OF THE CROSS.

Golden Text: Far be it from me to glory, save in the cross of our Lord Jesus Christ. Galatians 6:14.

Lesson 1 Corinthians 1:1-2:5; 1 Corinthians 1:18-2:2 printed. Memorize verses 1:22-24.

1 (18) For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. (19) For it is written,

I will destroy the wisdom of the wise, And the discernment of the discerning will I bring to nought.

(20) Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? (21) For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. (22) Seeing that Jews ask for signs, and Greeks seek after wisdom; (23) but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; (24) but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (25) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

(26) For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: (27) but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; (28) and the base things of the world and the things that are despised, did God choose, yea, and the things that are not, that he might bring to nought the things that are: (29) that no flesh should glory before God. (30) But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: (31) that, according as it is written, He that glorieth, let him glory in the Lord.

2 (1) And I, brethren, when I came into you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. (2) For I determined not to know anything among you, save Jesus Christ, and him crucified.

VERSE BY VERSE.

1:18. **The word of the cross.** The doctrine that salvation comes to man by the crucifixion of Jesus.—**Them that perish.** Those who refuse the offer of the gospel to save them. It is Paul's standing expression for the destiny of the wicked.—**Us who are saved.** Salvation is the certain result of a certain relation to God, which relation is a thing of the present.—**The power of God.** Not merely a demonstration of God's power, but God's power.

1:19. **For it is written.** The quotation is from the Septuagint version. It is a free quotation. **The wisdom of the wise.** This is a parable to the following phrase and means the same thing. The phrase which Paul uses was intended to show the stupidity of Judah in not seeing the fact of the judgment in the Assyrian invasion.

1:20. **The wise?** The Greek philosopher and his wisdom.—**The scribe.** The interpreters of the law. The wise men among the Jews. **The disputers of this world.** The Greek word may mean "inquirer." May refer to Greek sophistical reasoners.

1:21. **In the wisdom of God.** God's wisdom in dealing with man. The sense of their failure caused them to welcome the gospel.—**The world through its wisdom.** The wisdom of the world did not bring the knowledge of God's saving power.—**It was**

God's good pleasure. When failure became manifest to the people. The time of his opportunity.—**Through the foolishness of preaching.** The proclamation of the gospel, which seemed to the Greeks foolishness. Not so much the act, but the substance of preaching.

1:22. **That Jews ask for signs.** They wanted an exhibition of God's power.—**Greeks seek after wisdom.** They prided themselves on their understanding and demanded proof that they could understand.

1:23. **But we preach Christ crucified.** We are not going to be diverted by the hunger for signs.—**Christ.** The Messiah.—**Unto Jews a stumbling block.** . . . **Gentiles foolishness.** These expressions show the opposition the gospel met.

1:24. **Them that are called.** Those who are willing to accept Jesus as the Messiah.—**The power of God and the wisdom of God.** Jesus was the power for the Jews and wisdom for the Greeks. He meets the demands of all.

1:25. **The foolishness of God.** The lowest manifestation of God's wisdom is greater than the highest of man's wisdom. The weakest of God's powers is stronger than the strongest of men's powers.

1:26. **Behold.** Or, ye behold. RVm.—**Your calling.** The call of God that comes to you through Christ. **Not many wise after the flesh.** The wisdom of men.—**Not many mighty.** Men of authority.—**Noble.** Well born, men who were not born slaves. It came to mean the better class of freemen.

1:27. **Foolish things of this world.** He has caused the things men call foolishness to praise him.—**That he might put to shame**

them that are wise. "By exalting over them those whom they despised."

1:28. **Base.** The reverse of noble.—**Despised.** The things especially branded with contempt. Literally set at naught. **Bring to naught the things that are.** To reduce the pretender to ineffectiveness.

1:29. **That no flesh should glory before God.** This is the reason given for the above plan of God. No flesh should cloud the thought of God.

1:30. **Of him.** God.—**Are ye.** "Ye" is emphatic. Ye are his children and in this fact is your true dignity.—**In Christ Jesus.** God is the cause of your being in Christ.—**Who was made unto us wisdom from God.** Jesus is the best interpretation of God to men.

1:31. **That.** In order that.

2:1. **And I.** I therefore. Not with excellency of speech. He did not come with rhetoric or philosophy. This did not count.—**The testimony of God.** The message given him by God.

2:22. **I determined not to know anything among you, save Jesus Christ.** I did not care to know or preach anything beyond Jesus Christ and what I preached about him was that he was crucified.

TEST QUESTIONS.

1. What did the Jews think of Paul's preaching?
2. What is the meaning here of "a stumbling-block?"
3. How did the Greeks estimate Paul's work?
4. What is meant by asking for signs?
5. How did Paul get to Corinth?
6. What did Paul mean by the foolishness of God?
7. Who are the called?
8. What was Paul's theme at Corinth?
9. What is the meaning of our Golden Text?
10. From what class did the converts mostly come?

Paul's Message

The Lesson in Today's Life.

BY ASA McDANIEL.

IN Paul's message to the church at Corinth he recognized many good qualities in the people of that great city. By this method he drew the people close to him that they might receive his word. He sweetened their temper by deserving commendation, then gave them the message of the hour. The church at Corinth was made up of freedmen who had not had the best of training in matters of religion. Paul's method of approach was on this account very suggestive and helpful. He knew their limitations, and chose his language so as to be most helpful to them. It is not always our good fortune to be so well understood, before the instruction we have to impart is given. Sunday-school workers cannot become too familiar with Paul's method in dealing with those they would teach.

It is one of the characteristic traits of the class of people to whom Paul wrote, to follow any strong and winning personality. So when Paul was absent other leaders claimed their attention, and division was the result. This had to be corrected. Paul took the only method open to the Christian world to bring back the glories of a united church. He did not spend any time pointing out the errors of their leaders; but urged them to be loyal to their supreme leader, Jesus the Christ. This way of promoting unity among Christians has more promise than any attempt to remove difficulties by argument or by simply evading them. This does not mean that we should ignore the problems, but it does mean that we should seriously ask ourselves,

What is the main cause of disunion? What is it, for example, that enables Christians to stand on the same platform when talking of their duty towards their neighbor, and that separates them when speaking of their duty towards God?

The Disciples of Christ have set themselves to the solution of this great question. If we are to have a convincing message it will be necessary for us to reconcile the factions in our own group. Those who have instrumental music and those who do not must live together in the same camp if the world is to take us seriously. It is well enough for us to work for the larger interests of Christian union, but these matters which have to do with the union of our local households must not be overlooked, for here is the real beginning of union. Our difficulties are not all beyond us, but within us, and reconciliation comes of the spirit and not of the letter. It is the willingness of the individual Christian to encourage reconciliation nearest at hand that means union of the Church at large. If we have not love, love that tends to bind us together in Christian union, other gifts and many words and deeds profit us nothing.

The strong argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death.—Christlieb.

Disciples Table Talk

Disciple Pastors Lead in Attendance at Community Conference.

One of the cheering signs of the times among the Disciples is the fact that the preachers of this people are taking the lead in lines of social service and community betterment. B. H. Bruner, pastor at Arcola, Ill., writes that about thirty Disciple pastors were present at the recent Community Conference held at Champaign, in connection with the state university there. Mr. Bruner reports that more preachers of the Disciples were present than of any other fellowship. Upon his return home after the meetings, the Arcola pastor delivered a sermon to his congregation embodying the chief facts and truths brought out by the various addresses and reports at the conference.

"Go to Sunday School Day" at Bellefontaine, O.

July 2 was observed by the church at Bellefontaine, O., as "Go to Sunday School Day." Traverce Harrison, the pastor, led in the campaign. The purpose of the day was to demonstrate the power of the Sunday-school. Former residents of Bellefontaine, and hosts from surrounding towns and villages came together for the occasion. The total enrollment for the day's services was 7,239. The day began with three parallel sessions, two of these being held in the great new church building, the other in the city park. Over a thousand men assembled in the park, and they were addressed by Hon. Harry M. Daugherty, of Columbus, O. E. L. Miller, pastor at Belle Center, and C. A. McCalla, pastor at Rushsylvania, made addresses during the day. The day's events included three sessions, a parade in the afternoon, and a concert in afternoon and evening. Over 1,600 people participated in the parade. Bellefontaine's chief of police led. There were 125 automobiles in line. Of Mr. Harrison's class of Loyal Men over 450 marched. This great class has been built up in less than two years from an original membership of about 25.

Unique Fourth of July Celebration in Ohio County.

The Henry County, Ohio, Sunday-school Association has a unique way of celebrating the Fourth of July. With the introduction of a "sane fourth" this organization took advantage of the opportunity, rented the fair grounds at Napoleon, the county seat, with all of its appurtenances and arranged a splendid program. Extensive advertising brings people from throughout the county and vicinity, the attendance this year reaching more than three thousand people. The program this year consisted of an automobile parade, band music, and two addresses besides games and races. William F. Rothenburger, of Cleveland, a product of the county, was one of the speakers. Former celebrations on Independence day in this county were characterized by freely flowing liquor and many arrests. It is to the credit of the church forces that the day has been revolutionized and the county has gone dry twice. This is one of the finest pieces of work ever done by a religious organization. It has now become self-supporting and might well be copied by many other counties, writes Mr. Rothenburger. There is no better way to introduce the unchurched to higher ideals than to capture the management of a national holiday. There was no other celebration of importance throughout the whole county.

Home-Coming Year at Bethany Assembly.

This year (1916) is to be "home-coming year" at Bethany Assembly, Indiana. An especially strong program has been prepared at greater expense than ever. Every member of the "Bethany Family," no matter how far he or she may have roamed from the "family hearthstone" is invited and is

expected to come back sometime during the Assembly, July 26-August 18, writes W. E. M. Hackleman, president of the Assembly. Bethany has "children" in every state in the Union, and in foreign lands and many of them will be back for the home-coming. The following is the Home-Coming Com-



Mr. Garry L. Cook, Dean of the Training School at Bethany Park, Ind.

mittee: E. L. Day, Chairman, Indianapolis. L. C. Howe, Vice-Chairman, Noblesville, Clay Trusty, Sec'y-Treas., Indianapolis. Mrs. O. H. Griest, Carlisle. J. C. Todd, Bloomington. Senator E. A. Mock, Tipton. E. R. Edwards, Logansport. G. I. Hoover, Indianapolis. L. W. Jenkins, Martinsville. Mr. Hackleman reports that the management will put up a \$100,000 Hotel and Sanitarium at Bethany next year, modern throughout and as good as the best and it will be run the year round.

An Expert in Rural Church Work.

The Christian Century is especially desirous of receiving stories of achievements of churches and schools in rural districts and smaller villages. Every such story helps to some degree in solving the difficult problem of the rural church. A minister who has had unusual success in this field is A. L. Stamper, of New Lisbon, Ind. Some time ago he came to the work at Yorktown, Ind., and found a small congregation worshipping in a small building; he left them a few years later worshipping in a large, well-equipped building, and with a largely increased membership. Mr. Stamper's next call was to the pastorate at Springport, Ind. He took the work for full time, although the church had never before had more than half-time preaching. When he left this field, he had built up a large congregation, and had erected for them one of the best and most convenient buildings in the rural districts of the state. The old building was used as a gymnasium by the young people. In a recent contest held by the schools at New Lisbon and Mooreland, Ind., there were 252 present at Mooreland on the last Sunday, while at New Lisbon, a town of 100 inhabitants, there were 1,856 in attendance! The lodge halls and the United Brethren church building were brought into service to accommodate the crowds. There was a strong teaching force on hand, and classes ranging from 1 to 100 in membership were gathered together. There was a big dinner for all, with addresses in the afternoon. The

regular attendance at the New Lisbon church has more than doubled since the coming of Mr. Stamper on Jan. 1, 1916. The congregation recently showed its appreciation of its pastor by presenting him with a new Ford. Mr. Stamper will be one of the experts on the Rural Church at Bethany Park this year.

Final Events in the Trans-continental Tour of Hopkins and Munro.

Secretary R. M. Hopkins writes that the trans-continental tour of the new Alaska missionary, Harry Munro, had its climax in Seattle. This is the gateway to Alaska and the Pacific Northwest. San Francisco and the Bay Cities gave Mr. Munro a hearty word of cheer in the meeting at First church, Oakland, over which R. L. McHatton presided. H. C. Epley and E. T. Porter met the travelers at Salem, Ore., and W. F. Burnham and F. E. Billington gathered together a large audience to hear the missionary at Portland. W. A. Moore, pastor at Tacoma, Wash., led the Disciples of that city in giving worthy greeting. At Seattle a meeting was held at the Y. W. C. A. headquarters with the Missionary Committee of First church, whose pleadings for many years in behalf of Alaska have at last been heeded. A rally on Saturday night was presided over by E. M. Carney, superintendent at First church school. It is this school that presented the steamer ticket for Alaska to Mr. Munro. The Loyal Women's Class is sending a folding organ for the missionary's itinerant work. Mr. Hopkins writes that W. L. Fisher, pastor at First church, Seattle, has promised to make an appeal for the Alaska work at the Des Moines convention.

* * *

—For the nine months of the current missionary year ending July 1, the total receipts of the Board of Ministerial Relief at Indianapolis, were \$26,303.32, a gain of \$9,449.14 over the same period of last year. Of this amount \$18,542.79 is available for immediate use, a gain of \$3,538.61. The rest goes into the Permanent Fund and begins at once to bear interest. Since July 1, 1915, the Pension Roll has increased from 124 to 139.

—The Men's Brotherhood of the church at Lawton, Okla., where C. E. Wagner ministers, surprised their pastor by raising the entire indebtedness on the parsonage while he was at the state convention.

—Thirty-two boys and girls from the Masonic Orphanage at El Reno, Okla., were baptized by Frank H. Lash, pastor of the church at El Reno, Sunday, June 18.

—The popular minister at Sharon, Kans., F. W. Lynch, has been elected treasurer of the Sharon Home Coming Association and a member of the committee to provide entertainment for the first annual home coming. He reports growing interest in his work at Sharon and fine crowds. The Bible-school has increased 100 per cent. Night services are being held out of doors, with large attendance.

—Frank B. Ward, Educational director at Pomona, Cal., church, is spending a month of vacation on an auto trip to Mono county, in the northern part of the state. Mr. Ward is doing some home missionary work in this county, attending Bible-school institutes and organizing new schools. Mr. Ward's school at Pomona has an enrollment of over 1,100. C. R. Hudson is the Pomona pastor, also teacher of a men's class enrolling a hundred.

—Geo. P. Taubman, who leads at Long Beach, Cal., has a men's class with a membership of nearly 150.

—The boys of University Place Bible-school, Des Moines, won first place in the inter-Bible-school track meet, recently held.

—When W. A. Moore came to the work at Tacoma, Wash., First, twelve years ago, there were 50 members in the Bible-school, 60 present at morning service and 70 in the evening. The congregation worshipped in a small building. The Tacoma work is now a leader both in membership and in quality of service being done in the community.

—Eight daily vacation Bible-schools are being conducted this summer in the Fayette county, Pa., coke fields, under the supervision of Ray. E. Manley, secretary under the state missionary society.

—Chas. S. Earley, evangelist of Oskaloosa, Ia., will hold a meeting at Clinton, Ill. in November.

—F. Lewis Starbuck, pastor at Howett Street, Peoria, has been re-elected to this work at an increased salary.

—C. M. Smail, of the Beaver Falls, Pa., church, attended the summer school of methods at Asbury Park, N. J., beginning July 6. He was accompanied by his wife and two of his Bible-school teachers.

—W. A. Shullenberger, of Central church, Des Moines, will do some chautauqua work at Oakland, Ia., this summer.

—Graham Frank, of the Liberty, Mo., church, has recently undergone a very painful operation upon his throat.

NEW YORK **A Church Home for You.** Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Harry Foster Burns, formerly a Disciple pastor in Peoria, Ill., but now with the Congregational church at Oshkosh, Wis., is preaching at the famous Lincoln Centre, on Chicago's South Side, this summer. His topics during July and August are: July 9, "Dare We Be Christians?"; July 16, "Whence Come Wars?"; July 23, "The Religion of Valor"; July 30, "Jesus' Way of Non-resistance"; August 6, "The Strength of Meekness"; Aug. 13, "Man's Nature Revealed in War"; August 20, "Religion the Neglected Factor"; August 27, "The Power of the Unseen." The Sunday morning services, at which Mr. Burns speaks, are held at 11 o'clock.

—The Foreign Society reports that the Bible-schools during the month of June gained nearly \$1,600 over the receipts for the same period last year.

—E. N. Duty, for the past five years pastor at First church, Charlevoix, Pa., resigned his pastorate the first Sunday in June. The congregation refused to accept his resignation, and induced their leader to remain with them. An increased salary for Mr. Duty is reported.

—Dr. H. L. Willett recently spent three days in Georgetown, Tex., as lecturer at the Summer School of Theology of the Southern Methodist Church of Texas. There were about 200 ministers present from all the conferences in the state. Four days were spent also at the State College of Pennsylvania, where Professor Arthur Holmes is Dean of the General Faculty. Dr. Willett gave a course of lectures here before the summer students. Dr. and Mrs. Willett are now at Chautauqua, N. Y., where he is delivering two lectures daily in the School of the Bible and assisting in the devotional services. He will preach on July 16. Following this date he will be in Chicago through the entire second term of the summer quarter.

—Jasper T. Moses is now in Pueblo, Colo., where he is serving as teacher of Spanish in the Centennial High School. He has also conducted several evening classes for the University of Colorado Extension Division. Mr. Moses may do some work with the welfare department of the Colorado Fuel & Iron Co., through the summer. The organized work of the Disciples in Colorado is reported as not in very flourishing condition.

—Dr. Burris A. Jenkins, of Kansas City, after being given a six months' leave of absence by his congregation to go as chaplain of the Third Regiment of Missouri to the Mexican border, was rejected by the surgeons when it came to being mustered into the army. His physical condition was excellent, but a stiff knee, the result of an operation a few years ago, made him unacceptable in the eyes of the authorities. He has returned to his work at Linwood Boulevard, after an absence at camp extending over one Sunday when C. C. Morrison occupied the pulpit.

—The mission offerings of the Endeavor societies will reach \$3,000 before the books close. The work at Damoh, India, where many orphans are being cared for, is an outstanding enterprise of the societies.

—The annual education day sermon for the graduating class of West Technical High School of Cleveland, O., was preached this year at the Franklin Circle church by its pastor, W. F. Rothenburger.

—President A. McLean is attending all the Northwestern Coast conventions, and presenting the message of the foreign fields to these state gatherings.

Notes from the Foreign Society

The Foreign Society is to have a large group of missionaries home on furlough this year. With 180 missionaries on the field and a eight-year term of service between furloughs, this means that quite a number are home each twelve months. This year it happens that because of adjustments on the field, something like twenty-five workers will be taking their furlough period. These men and women are coming home tired and worn with the wear and tear of the mission field and they should be welcomed warmly by the churches. Most of these will be heard at the Des Moines Convention in the missionary program of the Foreign Society.

It is the plan of the Foreign Society to hold a wide-spread series of rallies this coming winter. Churches wishing these meetings should write at once about it. The plan will be to have one secretary and three missionaries on each team. The Foreign Society is planning for some fine, new moving picture machines, in which the very interesting films taken by the Commission to the Far-East will be shown. All day sessions will be held and the moving pictures shown at night.

News comes that Elder Y. Kawamura, our "John the Baptist" in Japan, baptized six men and six women on Easter Sunday. He also reports that some of the best young men of the town where he preaches are studying the Bible. He is expecting to hold special evangelistic meetings soon, and asks the prayers of the people of God.

D. O. Cunningham, Bilaspur, India, reports four baptisms. He also reports a Christian wedding. The church is prosperous. The Sunday-school averages about 500 in attendance. He reports that during the month of April the missionaries traveled among 25 villages and had a good hearing everywhere. They visited Kota, a mission under the supervision of the Indian Christian Missionary Society. Mr. Cunningham states that while he is comparatively young in the missionary service, yet he can really see marvelous changes coming over the minds and the hearts of the people where he labors. It is gratifying to know that he believes the war is having no evil effect upon the work he is doing, except that living expenses are much higher. Most things are from one-fourth to one-third higher in price.

Mrs. D. C. McCallum, Vigan, P. I., is now at Everett, Mass., on her furlough. She needs the rest and the strength that will come to her by a visit among her friends on American soil.

Ambassador Morgenthau and the Laymen's Missionary Movement are co-operating with the Armenian and Syrian Relief Committee in the campaign to raise five millions of dollars for the suffering Christians of the near-East.

Bishop Basford says that the Chinese Christians are undoubtedly making a distinct contribution to Christianity.

It is estimated that as many people lose their lives in one year in Africa as a result of witchcraft as were killed in all armies of Europe in the first year of the war.

Guy W. Sarvis, referring to the work at

—One of the interesting features of the California state convention to be held in the Municipal Auditorium of Long Beach, July 20-30, will be the exhibit of Religious Forces. The exhibit will occupy 100 square feet of floor space and comprises a car-load of material. It comprises exhibits from nearly every home and foreign mission board in the United States and represents all of the leading denominations. Its importance will be better appreciated when it is known that at the Panama-Pacific Exposition at San Francisco it was awarded the grand prize, four gold medals, 22 bronze medals and four honorable mentions.

Nanking, China, says, that last Sunday, at the South City Chapel there were twenty baptisms in the Tagalog Provinces.

Dr. G. W. Brown, Jubulpore, India, says that the total number of members at that place now is 82, against 55 last year. "There are 50 children, making our total Christian community 132—such a change from a dozen years ago when we first came."

Leslie Wolfe, Manila, P. I., reports 30 baptisms in the Tagalog Provinces. The average attendance of the Sunday-schools in Manila is 602. They are aiming to reach 1,000.

Ray E. Rice reports eight boys baptized at Damoh, India, the result of a brief meeting. He is very happy in the work.

E. A. Johnston reports five baptisms at Longa, Africa. Dr. L. F. Jaggard gave 1,200 treatments in the dispensary. The school continues to grow.

Guy W. Sarvis, referring to the spring term of the University of Nanking, says that the attendance has increased about 10 per cent in the academic departments. He refers to Dr. James Butchart in a tender way. He says: "Dr. Butchart was one of the most versatile men I ever knew and was probably the finest oculist in all China."

Stephen J. Corey, Secy.

—Bucyrus, O., church, L. A. Warren, pastor, has started upon the construction of a new building to cost \$10,000.

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—Will H. Evans, lawyer and Christian layman of Bonham, Tex., gave an address at Wichita Falls, his text being, "I Work and the Father Works." Mr. Evans is known throughout Texas as the man who cleaned up Bonham, winning for the city the title, "The cleanest city in Texas."

—Canton, Ill., church celebrated the twenty-fifth anniversary of the dedication of its building on June 25, with several former pastors and a large attendance of members and friends present. Singing by the Eureka College quintet was a feature.

—Ground has been broken at Paris, Tex., for the new building of the Lamar Avenue Church of Christ. The building will be of hollow tile construction.

—Abbott Book, educational director of First church, Cedar Rapids, Ia., was called recently to Elgin, Ill., by the David C. Cook Co., publishers of Bible-school literature. Mr. Book was extended a flattering offer by this company, but the Cedar Rapids man turned the proposition down. The Cook concern is planning to build a Bible-school plant and conduct a school for the children of Elgin. It will be a remarkable institution, with the most up-to-date equipment. Mr. Book is a son of W. H. Book, for many years pastor at Tabernacle church, Columbus, Ind.

—Reports at the recent state convention of Montana Disciples indicated that there are thirty Disciple churches in the state, with 3,500 members.

—The second quarter of 1916 made records for Central church, Youngstown, O., to which W. D. Ryan ministers. The greatest offerings for missions are reported, and the greatest average attendance at the Bible-school. Over 800 were present on June 25.

—Terrell, Tex., will build a new \$15,000 church home. Two-thirds of the amount required is already pledged and raised.

—Roud Shaw, evangelist, with his company consisting of J. Frank Harbison, chorus leader and trombonist; Mrs. Harbison, pianist, and Mrs. Roud Shaw, solo pianist and personal worker, reports success in the meeting at Pleasureville, Ky. Three counties are being reached. Over four hundred additions to the churches of the town are reported. This began as a one-church meeting, but other churches requested that it be made a union enterprise.

A big feature of the recent Country Church Institute at the Montana Agricultural College was the work of A. W. Taylor, of Columbia, Mo. After his lectures had been given at the institute he went on to Missoula, where he gave two lectures at the university there. The church institute was held at Bozeman.

—Father's day was observed at the Springfield, O., church on July 2. A special men's service was carried through. C. M. Burkhart ministers at Springfield.

—H. L. Willott's sermon on "The Gospel of the Gums," which was recently printed in The Christian Century, was reproduced in full in the Christian Courier, published in Dallas, Tex., and edited W. M. Williams.

—Canton, O., Bible-school had an attendance on June 25 of 7,900, with an offering of \$142.54.

—Oklahoma churches are greatly alarmed over the mental and nervous breakdown of their state secretary, A. R. Spicer. His condition is reported to be very serious, and little hope is entertained of his recovery. Mr. Spicer is generally loved by Oklahoma Disciples.

—The Southern School of Methods and Christian Assembly, which was held at Shreveport late in June, under the leadership of Claude L. Jones, pastor there, had an enrollment of forty, representing six states, eighteen Bible-schools. Nineteen students were graduated. Those appearing on the program were Chalmers McPherson, J. B. Holmes, H. E. Van Horn, C. C. Cline, J. B. Lehman, F. M. Rains, Grant K. Lewis, E. L. Thompson and J. T. McKissick. The school will be held at Forbing in 1917.

—Magnolia Avenue church, Fort Worth, Tex., gives every quarter a get-together meeting for the men of the congregation. At the latest one, at which over a hundred men were present, C. S. Weaver and S. W. Hutton were leading speakers. The topic under discussion was "Efficiency," which was defined as "Doing our best and most for Jesus Christ in the shortest time, to the satisfaction of all." E. M. Waits, pastor at Magnolia Avenue, is one of the team leaders in the great Educational movement being carried forward in Texas.

—T. S. Reed, Disciple of Beaumont, Tex., has made an offer to give Texas Christian University, Dallas, Tex., an endowment fund of \$25,000 as soon as all debts are paid.

—At last report it was learned that two of the ten teams of the Texas Educational Movement had secured about \$12,000 in two towns, at Gainesville and Laddonia. E. M. Waits led at Gainesville and J. G. Slayter at Laddonia.

—The death is reported of Thos. R. Burnett, editor of Burnett's Budget, a monthly religious magazine of Dallas, Tex., and editor of one of the first papers published by the Disciples in Texas, "The Christian Messenger," which had its home in Bonham. Mr. Burnett was also a preacher.

—J. H. Garrison and wife have taken a cottage at Long Beach, Cal., for the summer. The condition of Dr. Garrison's health prevented his coming east.

—P. M. Kendall, of Canton, O., preached

at St. Elmo, Ill., recently, with a view to considering a call to this work.

—Belding, Mich., Bible-school has doubled in attendance, reports Chas. M. Pease, pastor.

—Salem, O., church, led by its pastor, M. J. Grable, is planning the erection of a new Bible-school building, to cost several thousand dollars.

—Anniversaries of three Indianapolis pastorates were observed on July 2. T. W. Grafton, at Third church, celebrated the fourth anniversary of his coming to this pulpit. At Sixth church, G. H. Clarke spoke in observance of his sixth anniversary, and Don A. McKinnon made this same day a special one because of the fact that he had been with Columbia Place church just one year.

—The 1917 convention of North Dakota Disciples will be held at Minot.

—L. E. Murray, at First church, Richmond, Ind., in a recent sermon, scored the so-called Christians who permit their property to be used for immoral purposes.

—The 15 week attendance contest between the eleven Bible schools of Columbus, O., and First church school at Canton, O., closed on June 25, Canton being the loser by a margin of 1,206. The Columbus schools had a total attendance of 7,147.

—Fourteen additions are reported for one Sunday at Central church, Richmond, Ind., to which field T. H. Adams has recently come.

Claude E. Hill Makes an Appeal

The National Board of Christian Endeavor, at the urgent request of hundreds of our Endeavorers in all parts of the country, and believing that it was the wise and best thing to do, and that the time was ripe for such a move, employed Frank N. Lowe, Jr., of Kansas City, to serve as National Field Secretary.

In requesting that this forward step be taken many individual Endeavorers and many societies pledged their financial support, and it was upon this assurance that our Board felt warranted in placing Mr. Lowe in his present position.

He began work January 1, and from every section of the country which he has visited come the most flattering reports. That such a work as he is doing is needed, and had long been needed, and that he is the man for the place, has already been demonstrated.

But our societies and many individuals who were most anxious to see this work begin, have not met the expectations of our board in the way of financial support. It has been stated so frequently through our papers, in public addresses and by correspondence that we depend solely on the offerings from the societies to carry on our Christian Endeavor enterprise that it would seem to be unnecessary to state it again. But evidently many societies do not know this or are simply indifferent to the situation and willing to let Christian Endeavor as an organized force among us sink or swim, survive or perish without any effort or assistance on their part.

It must be remembered that the situation is entirely different now from any time in our past.

Prior to this year the expense of maintaining our Christian Endeavor Department has been limited to the employment of one stenographer for part time only, printing, postage and a small amount for the traveling expenses of the National Superintendent. But now we have one man's salary to pay, plus these other expenses, and the salary must be paid promptly month by month.

Before this, if we had no funds on hand, no expenses were incurred and so we kept even. Always the National Superintendent has had, however, to devote considerable time to securing the little money necessary to operate. This has always been a burden.

It is far heavier now that more money is needed and must be had, and it is altogether unreasonable to ask or expect an already

busy and heavily burdened man to give himself year after year to raising money.

The worth of his work, our position in the Christian Endeavor world, and our loyalty to our enterprise demands that we should do so. But it must be understood that this year our Christian Endeavor societies, and those among us who are interested in Christian Endeavor and its propagation in our churches, are on trial, and it will be discovered just how much we are interested.

Thus far during the year the response from the societies has not been sufficient to make a very creditable showing. We must do better if we expect to go on. There are ten societies that have made no offering to every one that has contributed, and there is scarcely one of the whole number of non-contributing societies that can plead poverty. Even a small, weak society can give a dollar or two, and if even one-half of the total number of societies in our churches would give something we would have enough money to meet our obligations.

We will need \$1,000 between now and the Des Moines convention. It should be an easy matter to secure that sum and the writer still has some hopes. But we are now face to face with a practically empty treasury and our Field Secretary is looking to us for support. Something must be done and done quickly.

Let the societies respond with their offerings. We must not be forced to retrace this forward step and confess that we are too negligent and indifferent to keep one man at work for Christian Endeavor in the whole United States.

The case is urgent! Let the friends of Christian Endeavor societies and individuals come forward with offerings for this work. Send money now to

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O. R. Bennett, Davenport, Ia., to Arrow-smith, Ill. Accepts.

C. C. Davis, Corydon, Ia., to Platte City, Mo. Accepts to begin new work Sept. 1.

F. H. Scott, Calhoun St., Baltimore, Md., to Clifton Forge, Va. No decision.

C. A. Burton, to Ashland, Ill. Accepts.

C. H. Rank, Coshocton, O., Seventh St., to Conneautville, O. Accepts.

T. N. Plunkett, Dallas, Tex., Third, to Columbus, O., Hilltop church.

RESIGNATIONS.

W. G. McColey, Shelbyville, Ill. Sept. 1.

W. W. Weedon, Mt. Carmel, Ill.

G. M. Anderson, Whittier, Cal.

H. E. Monser, Lincoln, Ill. August.

S. S. McGill, Bristow, Okla.

L. E. Scott, Hollister, Cal. Leaves ministry to enter business.

G. Lyle Smith, Chickasha, Okla., First.

J. J. Smith, Cadiz, O. Will teach in the College of Education, Drake University.

COMMENCEMENT AT CHRISTIAN COLLEGE.

Christian College, Columbia, Mo., closed its sixty-fifth session on Wednesday, May 31. Forty-six students were graduated from the departments of Arts and Science, Music, Art, Expression, Education.

A large number of guests were present for the closing week. Under the auspices of the Junior class a beautiful May Day Pageant was given the night of May 23. Over 150 students were in the procession. A group of 30 Juniors in Shakespearean costumes formed one section of the Pageant. Later, these characters posed in tableaux representing some of the most famous scenes from Shakespeare's dramas.

In further celebration of the Shakespeare Tercentenary, the School of Expression presented the play, "The Piper," the night of May 26. This was the prize play given at the opening of the Shakespeare Memorial Theater at Stratford-on-Avon in 1910. Miss Harriet Jean Trappe, teacher of dramatic art, took the title role and was supported by a cast of fifty. On the afternoon of May 26 was held the exhibit of the Schools of Art and of Home Economics. The closing concert was given by pupils of the Conservatory of Music the night of May 27.

Baccalaureate services were held at the First Christian church, the night of May 28. Rev. Alvin Lamar Wills, of New York City, professor-elect of Philosophy at Christian, gave the sermon. Mr. Wills presented a strong appeal to the graduates to enter into the larger life of service. The musical program by the college choir and soloists was of a high order.

A garden party was given by the president of the college and the students the afternoon and night of May 29. Class day was celebrated by the Seniors, including the historic planting of the ivy, May 30. On May 31, the Commencement exercises were held in the college auditorium. The speaker was Dr. Frederick D. Kershner. Dr. Kershner's theme was "Two Ideals of Womanhood." It was a scholarly, polished address. Immediately following the Commencement program the Alumnae luncheon was held at the college. Eighty "old girls," with the class of 1910 as guests of honor, met to renew college memories.

Notes of the College.

The Y. W. C. A. has had a good year with an enrollment of over a hundred. The na-

tional Jubilee was celebrated the closing week of March. A series of addresses were made at the chapel hour. Two hundred dollars was raised by voluntary subscription for missions, Y. W. C. A., and Red Cross work. Sections of students and faculty met for an hour on Monday of each week and about three hundred bandages and hospital garments were made for the European war sufferers.

During the year the college enrolled 242 students from seventeen states. The largest increase was in the department of Home Economics, due largely to the enlargement and improvements made possible by the gift of a friend in Kansas City. Six students re-

ceived three years' teaching certificates from the State Department of Education.

Next year Christian College will have students at the Universities of Missouri, Illinois, Iowa, Kansas, Oklahoma, Colorado, New Mexico, Chicago, at Vassar, and at Smith Colleges.

Mary P. Hickman,
Secretary of Christian College.

* * *

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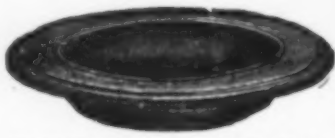
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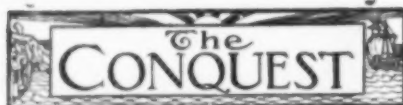
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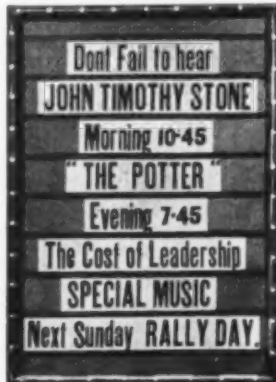
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